



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

sonal experiences, but was the result of investigations and compilation of others' materials; (2) he probably had before him a slab like the one previously mentioned, which represented Demetrius as a "temple-warden" (*neopoios*), "neopoios" having this technical meaning; (3) or, the source which he used may have first described Demetrius as a "silversmith" and a *neopoios* (temple-warden); (4) Luke, not being acquainted with the technical meaning of this word, connected it with the "silversmith" just preceding, and thinking it also descriptive of the trade of Demetrius, paraphrased it as "one who made shrines (*poion naous*) of silver for Diana."

The Satan of Job. In the article already alluded to, Professor Toy compares the Satan of Job with the lying spirit of 1 Kings 22: 19-22, referred to by Micaiah. He maintains that there are two differences in the conceptions: (1) the Satan of Job has his independent thought and purpose, while the evil spirit of Micaiah is under the direct control of Jehovah, sent to do His commands; (2) that the spirit in Kings acts on the minds of men influencing their thoughts, while Satan controls only external conditions. The conception of Satan, therefore, is to be regarded as much later than that of the "spirit from Jehovah." Indeed Dr. Toy regards it as not in any way derived from the former idea, but the product of new conditions which the Exile produced. It was the problem of national suffering in the Exile on the part of the true Israel which demanded solution. Jeremiah, Ezekiel, Isaiah 53 solve it in one way. Zechariah and Job refer it to an adversary (Satan) in heaven, the latter generalizing the particular instance into a universal fact of experience, for the explanation of human suffering. All this is very interesting and plausible, perhaps visionary.

Judaism and Temperance. A writer in the *Jewish World* call attention to the well-known fact of the temperate characteristics of the Jews and refers to the little noticed fact of the omission from the Pentateuchal codes of any restriction on drinking wine. He maintains that this fact shows that already the Hebrews had learned temperance in the use of strong drink so that there was no necessity of making laws on the subject. The training had begun far back in the history of the nation and had developed a "special instinct for temperance." The story of Noah, which he regards as one of the oldest documents in the Bible shows that even then this instinct was vigorous. The thought is certainly a suggestive one and if true, shows the power of early tendencies in the history of a nation to influence its subsequent life.

Romans 6:4; Colossians 2:12. In the *Expository Times* for April a new view of these passages is presented. It is claimed that the article with the Greek word for "baptism" in this verse has been overlooked, when it should really be translated, and that too, as frequently elsewhere, by the possessive pronoun. The rendering proposed, therefore, would be: "We were buried together with Him by His baptism unto death." "Thus the baptism of which the Apostle speaks is Christ's 'baptism unto death' upon Calvary ('I have a baptism to be baptized with'); and the believer, yielding himself to Christ in faith, becomes so identified with Him, that he is condemned, crucified, and buried together with Him; quickened, raised up, and glorified together with Him." A similar view is held of the parallel passage in Colossians.